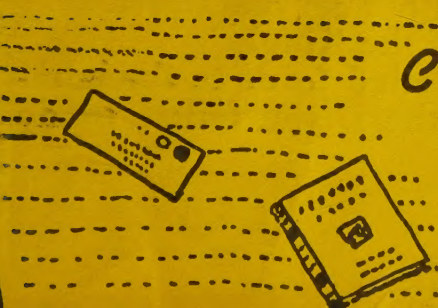
the NEWS BULLETIN

of the

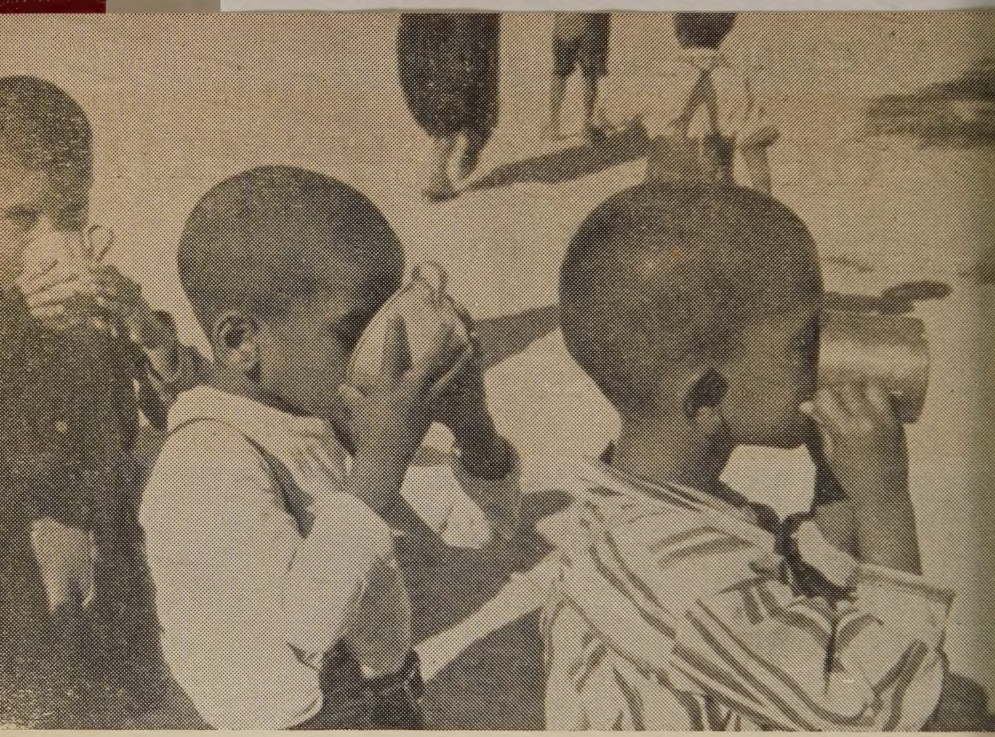
Near East Christian Council

"...from Iran to Morocco,
from Turkey to the Sudan..."



Communicating.....

SUMMER 1960



Even a drink of water...
but how much more, a cup of milk...
given in His Name,
because he is His disciple...

"...verily I say unto you, he shall in no wise lose his reward."

This past year has been World Refugee Year, a period in which large sums have been given to help these little ones, those who suffer innocently from the sins of the world.

But many more will still hunger and thirst.
Remember the words of the King,
"Whatever you failed to do to the humblest of my brothers, you failed to do to me."

THE NEWS BULLETIN OF THE NEAR EAST CHRISTIAN COUNCIL

SUMMER 1960

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Editor

Donald R. MacNeill, P. O. Box 80, Kuwait

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Unity is a Feeling....

...not just an emotional, sentimental feeling, but a sense of belonging together, of being one, a unit, a wholeness.

It is the Alpha and Omega...

the primal state, the vision of Eden, where men and women were one community, walking and talking with God.

...and the final state, where all are consumated in the oneness of Christ, in whom all things are made one.

We speak of unity, although through a mirror darkly. The integration of the International Missionary Council and the World Council of Churches is, humanly speaking, necessary on the grounds of administrative efficiency, but, divinely envisioned, it is imperative because of the Gospel of our Lord.

Or, within our churches . . . our confessional (and national) divisions and standards are but human answer to God's word in Jesus Christ. They are not what it is intended to be. "That they may all be one" is not an abstruse phrase subject to human interpretation, but a divine imperative, rooted in the unity of God and His Gospel.

Unity is a feeling . . . it is a human "yes" to the command of God.

COMMUNICATING GOD'S ++ GOOD + NEWS

by Burton B. Thurston

The prophet wrote that *"those who sat in darkness beheld a great light."* From the chills of Hermon to the sweats of Jericho it was a momentous three years which climaxed on the height of Calvary.

Never man so spake, lived, or died and the impact of it soon swept the lush coastal plain, the forbidding accesses of the Levant and the sandblown villages of Syria and Yeman. For three hundred years men gave their lives in undescribable persecutions to be sure that everyone heard the story of redeeming love.

Methods Unlimited

In a time before printing presses and other media of mass communication, we may feel that those early witnesses were severely hampered. But, since they were called to be "fishers of men," they used all of the bait and lure which the day could provide. They bore their witness in the spoken word and lived it out in peril of sea, land, enemies, city and plain. Their pamphleteering would appear very restricted in the light of modern printing devices, but, with quill and scroll, Christianity went to press and produced a readable and convincing *kleineliteratur* which today in the form of our gospels and epistles still shakes the most stubborn will and gains a favorable response from people in all stations of life.

By dramatic representation of the meaning of human existence in the light of God's great mercy, they gave their productions in the living theatres of ancient cities. No artificial drama in a legitimate theatre today could match the enactment of real life dramatics on the dusty trails of Palestine and Syria, the majestic porticoes of the Temple, the crested mound of Pergamum, the marble streets of Ephesus or Mars Hill in Athens.

Genuineness counts more

No one could accuse those who died for their faith in Rome, Lyon, Vienna, or Antioch of superficial dedication. With this unconditional commitment to telling men what God had made known in Jesus in back of their spoken and printed word, and supporting their living example of forgiveness, they were able to convince men with less effort and fewer words than modern propagandists would believe possible.

The situation changes

When Christianity became *religio legita,* the attitude of the church underwent radical change. Efforts were made to consolidate the gains by the establishment of orthodoxy. Even though this seemed to be of the utmost importance to the church, the uncommitted people were not altogether sure that this was true. From Nicaea to Chalcedon the Church travelled a long road, and, however true it may have been, it was evident that they had relinquished their first love of communicating God's Good News. Jesus became a doctrine, conversion a social involvement, and baptism an act of magic!

And in the East

One of the tragic accidents of history was that Christianity made its move into Arabia after the period of controversy began. It is a pointed witness in the Qur'an which says, "...we divided them.... until the resurrection." Even under the pressure of Islamic conquests, they would not unite; yet in their own creeds they professed one church catholic.

A new form

History has taught us that the Good News of God does not communicate well in isolated segments and fragmentary witness. There are no captains of lost batallions in the church. By theory or by fact there is no church in division. By spiritual alchemy the Body of Christ disappears.

With the force of history and spiritual responsiveness to the demands of a wholly new age, we now seek to communicate God's Good News with the incisiveness of primal Christianity. Through the media of voice, life and printed word, we join hands to utilize

the discoveries of technological science in radio, television, the printing press, instruments of mercy and all person-to-person contacts. In these forms the self-disclosure of God in the person of Jesus becomes a living word on the lips to be spoken, and in the heart to be demonstrated.

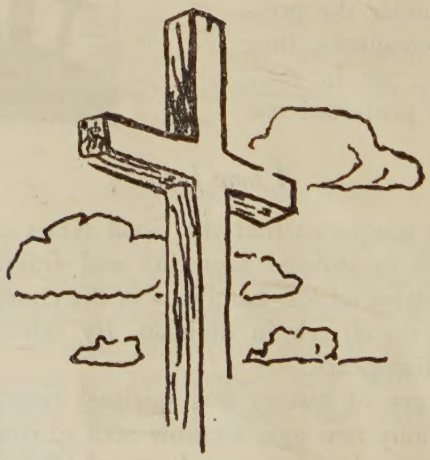
A truth unchanging

A gospel which is ever true is always true. Men who explore the unknown regions of space must still face themselves. A man who conquers nature but not his own nature is still unborn to this age.

Two things are required for this new task of communication: clarity and expression.

Does our proclamation make sense in the light of God's wisdom and the thinking man? Does it cut through the debris of centuries confusion and make its appeal to the human soul? Do lives change under the new confrontation of the living God in the person of Jesus? Do men really see themselves, broken, before a Holy God?

We must surely evaluate our communication in this new light, or, rather, the same light unfettered, freeing men from all manner of darkness.



DON MAC NEILL

What is the Character of the Church?

For time to time in these pages of the *News Bulletin*, mention has been made of the contemplated "integration" of the International Missionary Council and the World Council of Churches. The timetable of events is rapidly unfolding before us. Late this year, or early in 1961, the *N.E.C.C.* must make its decision. The decision is greater than a mere merger between two organizations. The answer must be made to the more basic question, "What pattern must the Church of Christ take to be obedient to the will of God which has placed it in this world to do the work of Christ?"

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

In these words Christian worship ascribes its purpose and its praise. The words of worship, and its acts, declare at the very beginning the goal, the responsibility, and the obedience of the members of the household of faith. And with this ascription, the worshipping Christian sets forth to face the world with its numerous encounters with spiritual, materialistic and nationalistic religionists, of battle and counter-attack by the old and new religions, of cynicism and hatred and jealousy. Yet in the Name of the Blessed Trinity...

Under this ascription the Church must set forth. Setting forth on a pilgrimage, but as a fellowship of travellers, wayfarers of the Spirit, individuals yet bound together into a glorious company, by the Name of their Lord. A community that has been called apart to save the world, called out to be sent back to witness to the Truth of the Gospel of the one God, incarnate in our Lord, Jesus Christ.

This community, this Church, is at the same time essentially traditional and revolutionary. It follows in the steps of its Master,

but it is committed to turn the world "upside-down", transforming and not conforming. Christian tradition, as Thomas Merton pointed out, is a "living and perpetual revolution."

But to live in the Name of the living God is to live under, and in, the God who is a consuming fire. He alone can refine us like gold, and separate us from the slag of our individuality, fusing us into the wholeness of perfect unity, "the perfect man... unto the measure of the fullness of Christ." And if we refuse this purification and transformation, we will remain separate from one another, opposed to one another, disobedient to His will.

The Year of Decision

This is why the question of the "integration" of the International Missionary Council and the World Council of Churches can also be phrased to read, "What is the character of the Church?" The world of 1960 makes it increasingly clear that not only the new and old religions of the world are poised at counter-attack, but also that the world is in need of the transforming revolution only achieved in the Name of God. In order to transform, we must be transformed. And only a Christian fellowship, breaking across all national barriers, aware of its unity in spite of diversity, witnessing to the Truth of the Gospel, is adequate to the need of our time.

The development for "integration" speaks in terms of one common organ for our growing fellowship, as a "worldwide Christian fellowsihp committed to the task of witness and mission to the whole world." It is a welding together of Life and Work, Faith and Order, with the divinely appointed Mission of the Church. It is the common acceptance of the faith of Him who gave us Life, who forgave us our empty living, and who washed our feet so that we might be able to understand the mission of being servants.

But Why Integration?

In the past, two international organizations have been duplicating activities to substantially the same groups. From the standpoint of administrative efficiency, "integration" is necessary. Basically "integration" will make no striking difference in the make-up of the Missionary Council. It will be able to continue the work that it has been doing in much the same way. But — the mission of witness will return to the whole church, as a common expression of the commitment and obedience of that church as it faces the world.

Some have argued against the formation and growth of such large organizations. To prevent the top-heavy awkwardness of such super-organizations, the development of efficient regional councils is necessary. This will mean that the local expression — in our

case, the Near East Christian Council — will relate itself to the national and cultural settings in which it finds itself in much the same manner as in the past, but it will benefit from being the local expression of the mission of a world-wide community of faith. It will enable us to see the possibility of multilateral relationships, as the whole Mission of the Church is reflected upon the local situation, and the mission of the local situation is placed into effective relationship with the world-wide community.

There is also the matter of relationship to other churches. Objections to "integration" have also been expressed in this. No simple answer can be found, although our Lord has given us many directives in the Gospel concerning our relationships with others. Nevertheless this is an answer which we must make according to our own faith. The major factor is our obedience, our discipleship, not what we prefer, or what coincides with our churchmanship.

Many denominations assume that they are the only true church; and as such they are the sole bearers of the Christian mission. Relations with other Christians are therefore limited because their organizations or fellowships cannot be regarded as churches. But then, these churches must assume the responsibility of carrying *alone* the Christian Gospel throughout the world. If Mission is acknowledged to be of the *esse* of the Church, then the Church must be prepared to carry out its mission to the whole world. Is it not true, however, that the requirements of the world mission of the Church today are greater than those which can be met adequately within any one confessional body? And is it not equally true that there is a joy in shared discipleship, as great if not greater than in confessional conformity?

What is the Character?

Cooperation and fellowship as expressed in this move for "integration" are essential in a time as this. The world has need of the increased vitality of the Church. We have our message— not a proclamation of ourselves— but a proclamation of the Lord of the Church, our God "who is a consuming fire," Incarnate Love and Forgiveness.

Battlelines may be set against us, but "in His Name" we can witness. He is the Truth. We must

embody what He has done for us. The Church, as Kenneth Cragg has defined it, "exists to give, not to get; to preach, not to strive; to welcome, not to proselytise" It is to give itself that men may find Him, in His glorious and wonderful Unity.

We cannot separate Christ from His mission — He was the Son sent by the Father into the world that the world through Him might be saved. Neither can we separate the Church of Christ from its mission. Christ came to seek and to save; His mission is one.

Our "yes" to an act on "integration" is essentially a "yes" to God — an act of faith — faith in Christ and in one another and in His Church. We do not impose unity — we are merely obedient to the unity that God has given us.

PEOPLE AND PLACES

At the second Christian Medical Conference held in Beirut on May 4th and 5th, Dr. Paul W. Jamison was elected as chairman of the C.M.A. for the coming year.

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Dr. Glora Wysner, formerly of the International Missionary Council and a former missionary in Algeria, has been named as Professor of Missions at the Garrett Biblical Seminary, beginning in the fall of 1960.

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The Rev. Donald Blackburn, O.B.E., M.A., has been installed as Provost of All Saints Cathedral, Cairo. He was formerly connected with the Church Missionary Society in Amman.

****

A gift from the Australian Council of Churches has made it possible to plan a summer program for refugee children in the Muaskar Camp in the Old City of Jerusalem. The staff of the YMCA, Jerusalem, has been asked to carry out this program.

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At the May meeting of the Editorial Board for the Sunday School Curriculum, the following officers were elected: *Chairman,* Dr. Labib Mishriki; *Vice-Chairman,* the Rev. Fahim Girgis; *Secretary-Treasurer,* Miss Dorathea Teeter; *Associate Treasurer,* Mr. David Tleel. Dr. Fahim Akhdary is the Editor of the Board.

MISS NOUHIE AIDIN

FAITH by Mail

In the year 1955, the first course of the Christian Bible Correspondence Course of the Interchurch Christian Council of Iran was printed and ready for use. The intervening years have seen great use of these courses and the fruit of faith. Miss Aidin, working from Isfahan, relates some of the background and inspiration . . .

The man wrote: "I have been reading of Zacharias in the first chapter of St. Luke's Gospel. I too have had a similar experience. Because of my unbelief, I have not been able to grasp the power of God; I have become dumb." He went on to tell of his homelife and the difficulties with which he had been faced.

The answer of the Christian Bible Correspondence Course in Isfahan referred him back to the first chapter of the same Gospel for *"With God nothing shall be impossible."*

This verse and thought characterize the work of the Correspondence Course since its inception in the year 1955. It was aimed to serve both the Christians and non-Christians of Iran. The former would find the lessons a help in reading the Bible, especially when living in lonely places where no Christian companionship was to be found. The non-Christians would find this an ideal beginning to the study of Christianity.

How To Communicate Our Faith

With the increase of literacy and the radio, and the spread of modern ideas, man has become restless and dissatisfied. Old foundations slipped, and with them, the old security. Material objects cannot satisfy the fundamental needs of man's spirit. Indeed only the Gospel of our Lord can do this.

The question of how to spread the "good news" to all people is a question that concerns us all. The Bible Societies aim at doing this through the sale of Scriptures and portions; the Correspondence Course also aims at communication, through the formation of contacts in the length and breadth of the entire country.

Distribution

You may ask how we form our first contacts. As we do not advertise, it is up to the individual Christians sharing in the work to personally invite people to join

the course. Evangelists and colporteurs often take a bundle of lessons on the Gospel of St. Mark with them. When they sell a Gospel, they give a lesson to assist the buyer to understand the Gospel better. To people who have no knowledge of Christianity, it is surprising to see how puzzling the Gospel may be.

In hospitals, with a continually changing stream of patients, many are glad to receive a lesson. If it is kept handy, many people in shops and busses are eager to secure one. In every case, the recipient is under no obligation. He may follow it up or not, as he likes. But to get it known, the keeness of individuals is what counts.

The Courses Offered

The first course is on the Gospel of St. Mark. Others include the Gospel of St. Luke, and "God's Plan for Man." The next on the list is the Acts of the Apostles. Each lesson is based on one chapter, so that the student can get a clear and consecutive idea of the life of our Lord.

As the disciples of old came to realize, little by little, the meaning of Christ's claim upon them, so our aim is to lead the students on until, like Peter, they will enthusiastically burst out in confession of faith. They will come to know Him as the Way, the Truth and the Life.

When the course is completed, the student receives a small certificate and a copy of Sallman's picture of Christ, reproduced in an excellent fashion by a local press in Teheran. If the student desires Christian books to read, we send him "flyers," or leaflets recommending books. In this fashion, we maintain a close link with the Christian Literature committees, and sell many books. If more help is desired than we can give through the mail, the offer is made to put the student into touch with Christian leaders in the area.

An Expression of Faith

Letters from the students provide a constant source of interest. One young man wants to know how the Bible is compiled. Others have many personal questions and problems to share. A very fine Christian woman from Rezaieh was lamenting the fact that her daughter had no opportunity for Bible study as she had as a young woman. The girl has now finished the lessons on St. Mark and is working on the other lessons in the course.

Through the Christian Bible Correspondence Course, a new expression of faith has been developed. Some have gone regularly to central reading rooms and secured more personal Bible lessons. Of these at least three have decided for Christ. Twice, small group conferences have been arranged for periods of four or five days — a novel experience for those who have never before had contact with Christians. Truly, *"with God nothing shall be impossible."*

Looking Forward to the TRIENNIAL

The last meeting of the Excutive Committee of the Near East Christian Council set a tentative date for the Triennial Meeting "toward the end of April 1961." Program and nominatfon committees have been set up to expedite some of the vital subjects to be discussed and decided. Representation at the Triennial is established by the Constiiution, and we trust that all representatives will think, plan and pray mightily for this occasion.

Every three years, the Near East Christian Council, the organization of regional church councils, churches and missions in the are a stretching "from Iran to Morocco, and from Turkey to the Sudan", meets in plenary session to plan for cooperation and common witness for the coming years. The thirteenth Triennial Meeting will be held in late April, 1961, in or around Beirut, Lebanon.

In order to help representatives to plan for this meeting, mention is made of some of the vital issues facing the Council.

A Program committee has been appointed to set forth an agenda and to plan for the proper use of time during the three or four days of meeting. A Nominations committee is at present receiving recommendations from the various councils and church groups to enable them to place interested and informed persons in key places on the numerous committees of the Council.

Mr. William Haddad

Integration of IMC/WCC

Since the last Triennial in 1958, one of the chief items of discussion has been the forthcoming integration of the International Missionary Council and the World Council of Churches. Final decision must be made on this matter this year.

Considerable information on this is to be found in many current journals. In this issue, some thoughts on the subject of integration and union are to be found in the article entitled, *What is the Character* of the Church? on page 7. An outline of the processes of integration is to be found in the *News Bulletin,* Summer 1959. Other commentaries may be found in the *Ecumenical Review* and the *International Review of Missions.* A key pamphlet to understand this in proper perspective is Bishop Lesslie Newbigin's *One Body, One Gospel, One World.* The report of the Ghana Assembly of the I.M.C. also gives interesting background information.

The Near East Christian Council is in a responsible position among the councils of the I.M.C., with its coordination of Orthodox and Evangelical church positions, set amidst the task of witness to Islam. Our decision on this must be made prayerfully and meaningfully.

The Voice of the Gospel

The release of the news item in January 1960, jointly by the Lutheran World Federation and the Near East Christian Council, concerning the franchise for a Christian radio station for the Near East and Africa has been the occasion of glad thanksgiving for the whole area. However, it has also placed before us an immediate sense of responsibility, vast in scope.

It is not enough to be thankful alone for the possibilities of such radio coverage throughout the area. Plans must be made to enable this station to fully represent the Gospel of our Lord wherever it may be heard. Programming must be thought out with the twin-fold purpose of reaching both churched and the unchurched peoples. Recruitment of competent personnel able to cope with the programming in the various languages of the area must be carried out.

In the Near East we have a responsibility to staff and programming, but we also have a great responsibility toward the financial support. In the past we have benefited greatly from the support and guidance of the Radio and Audiovisual Department of the National Council of Churches in the U.S.A. As the field broadens, in order to maintain this support, there must be a corresponding financial commitment from the area councils.

Theological Education

The International Missionary Council established in 1958 a Theological Education Fund, designated to assist the seminaries and divinity schools throughout the world to prepare adequately students for the challenge of the Christian witness.

Our own Council committee has been studying ways in which we may benefit from the research and assistance of this Fund. Considerable stimulation and forward thinking have led us to plan for a complete survey of the area of the Near East and our needs and hopes. Members of the Council will have the opportunity to place their thinking on record concerning these items.

Literature

All of the published literature of the Near East Christian Council area is coordinated by the Literature Secretary. Great advances have been made in publishing within the past years, but the problem of distribution has been steadily mounting also. What is the cause and what are the answers? The committee will be presenting a full picture of the activities and suggested ways to meet distribution needs during the Triennial.

And Others

Needless to say, other functions of the Council will also have an important place in discussion. The Study Program has plans for new areas of effectiveness. The labour of the Refugee Relief program carries on with its Good Samaritan work of love. The Sunday School Curriculum Board has its first year of materials in the hands of students. The Advance Program holds as its responsibility the relationships and exchange among the various confessional groups of the area. The Medical and Youth Committees will present their plans for the future.

But especially in the electing of new members for the committees, new secretaries (especially in the field of Refugee Relief work), and new members for the Executive Committee, your preparation in thought and prayer is demanded.

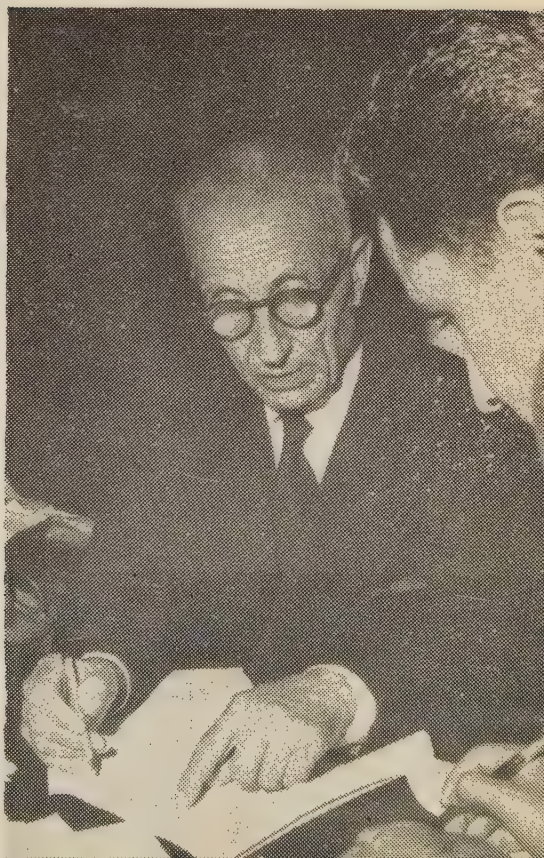
Looking forward to the Triennial, may our prayers be directed to make this meeting the full mark of cooperation and common witness, so vitally needed in the Near East.

"For the sake of each one of us he laid down his life... He demands of us in return our lives for the sake of each other."

St. Clement.

On the air

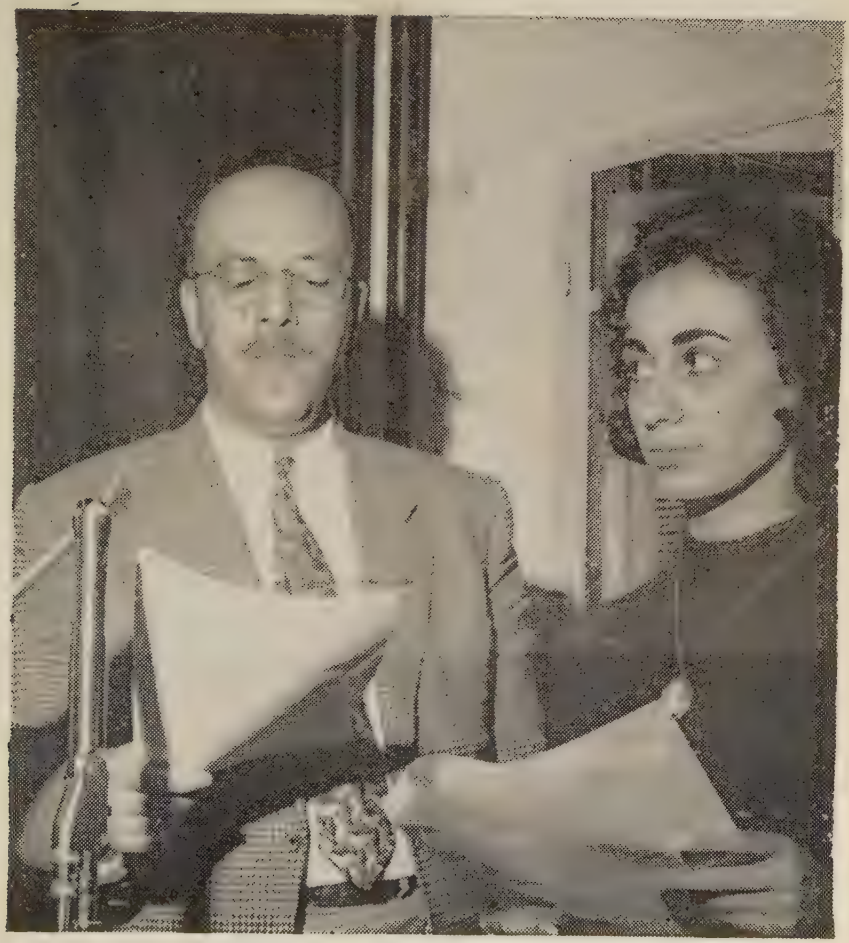
Radio drama and The Voice of The Gospel



In Beirut . . . writer Anise Makdisi explains the script to radio cast . . .

Engineer Aziz Haddad
prepares the board
and awaits the Cue.

"You're on the air"

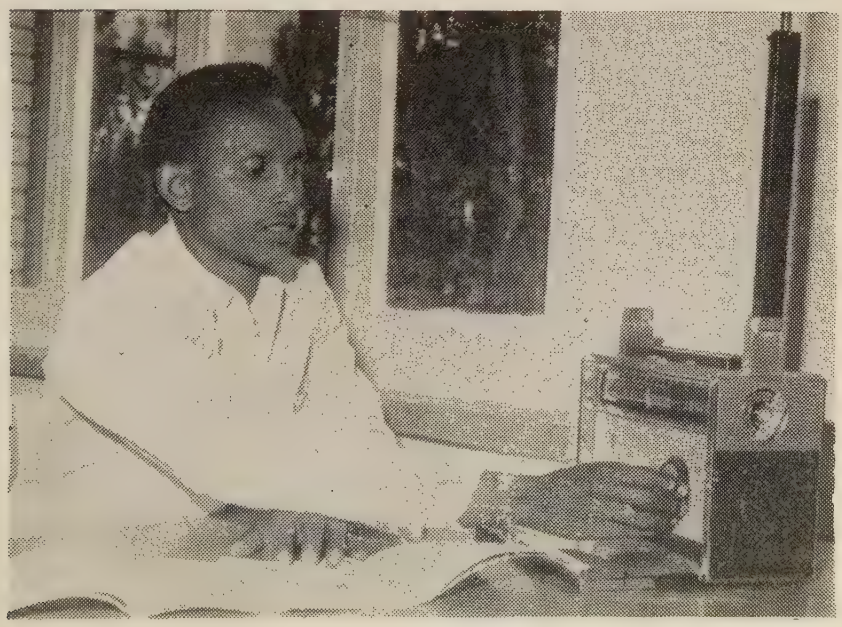


Communicating . . .
involves all of us,
and all the world . . .

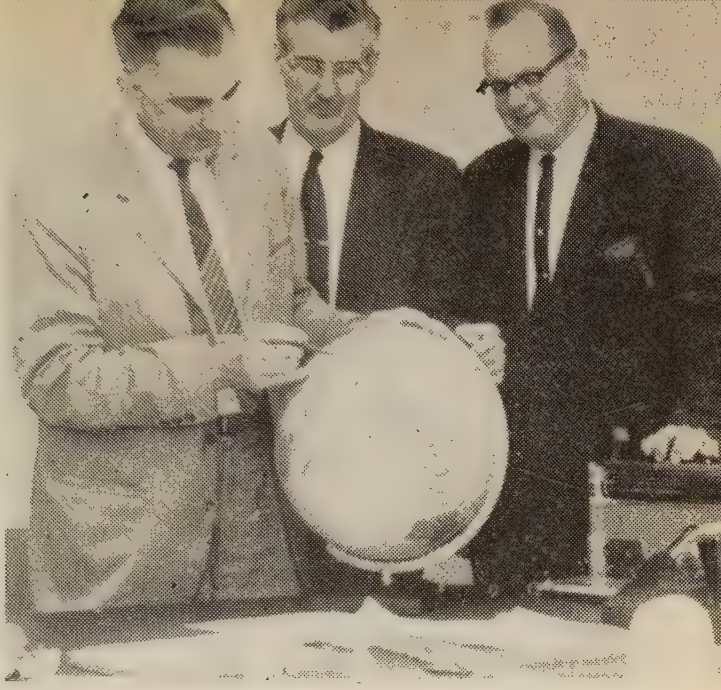
It involves studios,
in Beirut and elsewhere . . .
antennae and production
in Addis Ababa . . .
listeners in Africa
and the Near East . . .

As the Voice of the Gospel
tells the world of the love
of God in Christ.

Spilt-second timing . . . and tuning

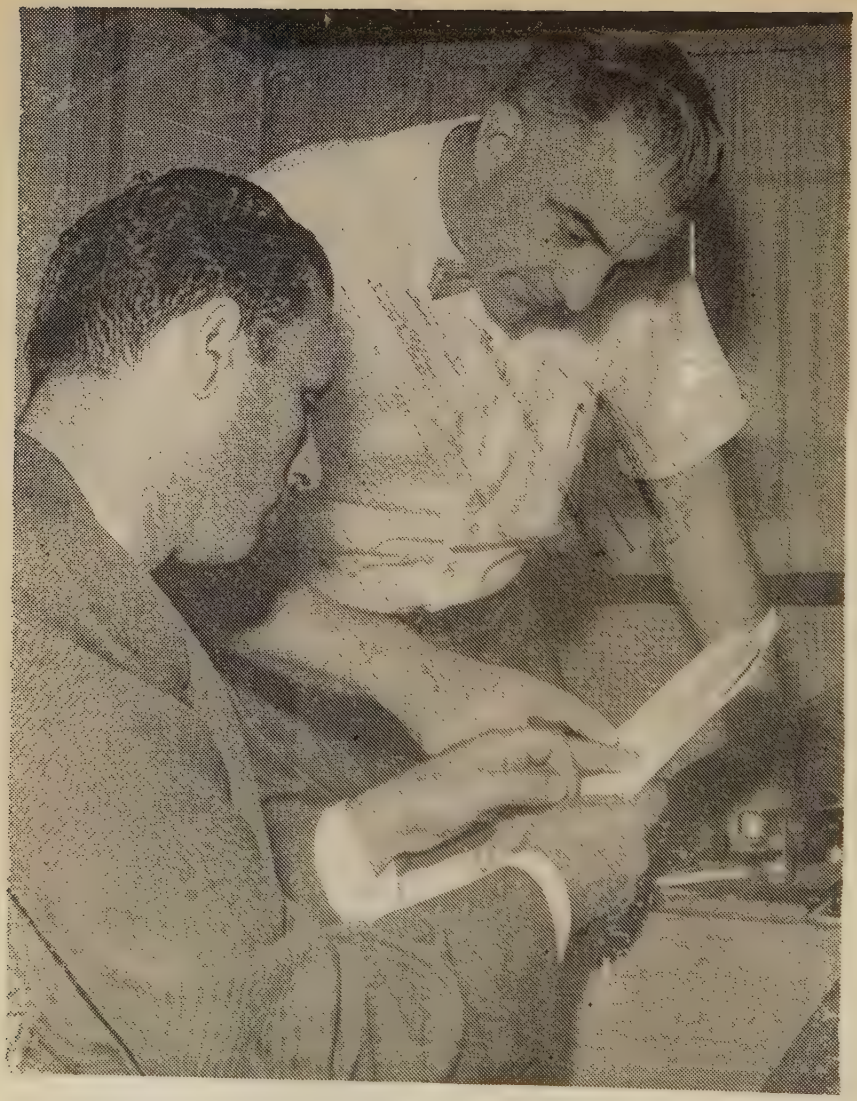


. . . the Good News,
"God so loved the world . . ."
the " Voice of the Gospel".



To be broadcast from station site in Ethiopia

Under the direction of the Lutheran World Federation and the Near East Christian Council



After long hours of
preparation

HAL FISHER

"GOOD NEWS" ...on the air

From Vision to Reality

Certain members of the Near East Christian Council have long fondly envisaged the day when it would be possible to broadcast the Christian message to all the peoples of the Near East and northern Africa on a regular basis. They dreamed of—and worked towards—the establishment of a radio station which could tell abroad to all in the area who would listen the story and message of the Christ. They thought of nurturing the isolated, and small churches in the desert regions. They were conscious of the bustling city churches and their need for better understanding of the implications of the Gospel message for their lives. They were deeply aware of the potential of radio as a tool to reach the unreached. As they studied maps of Asia and Africa, the imperative need for a Christian station was all the more indelibly impressed upon them. For here was an area from Tangiers on the west to Ceylon on the east—nearly 6000 miles long—and from Greece on the north to Monrovia, Liberia,

on the south, and reaching down into southern Africa—over 2000 miles wide—where there was no Christian radio station of any kind. All that has been—and is—possible is a weekly message over local stations in some of these countries, but in most of them far less—even down to two programs a year on Christmas and Easter. And even these two are often prepared by non-Christians! So the only answer those concerned members of the Near East Christian Council could envision for increased, more effective Christian programming was a broadcasting station the churches could call their own.

To Actuality

Now that vision is becoming a reality. Two years ago, N.E.C.C. representatives journeyed to Ethiopia to place a request for a radio station franchise before His Imperial Majesty's government. About the same time, the Lutheran World Federation, unaware of the Near East Christian Council petition and interested in broadcasting to Africa and Asia, placed a similiar request before the Ethiopian government. Subsequently, the two bodies drew up a cooperative agreement whereby both would have broadcasting rights regardless of which one would be favored with the permission for the projected station.

Then, in December, 1959, His Imperial Majesty's Ethiopian government granted the rights to construct a Christian station to the Lutheran World Federation. By virtue of the cooperative agreement, the N.E.C.C. now has privileges for broadcasting up to half of the programs over the new transmitting station soon to be built at Addis Ababa, Ethiopia. The Lutheran World Federation will have administrative and construction responsibilities. The N.E.C.C., in turn, has the privilege of making a capital investment of up to U.S. $250,000.00 in the new station. This investment will be used to offset operational and depreciation costs on N.E.C.C. programming on the station when it goes on the air. The Lutheran World Federation also regards the N.E.C.C. as the channel through which African Christian Councils may place non-Lutheran programming on the station's schedule.

PROPOSED PRIMARY SIGNAL AREAS FOR NEW RADIO STATION "VOICE OF THE GOSPEL"

Construction plans for the new station, to be called "The Voice of the Gospel", are well under way. Currently, two powerful short wave transmitters are planned, feeding antennaes so designed that they will reach Near Eastern and African countries with a strong signal. There will be adequate studio facilities to permit the two transmitters to operate simultaneously.

Near East Christian Council representatives have been invited to confer with the Lutheran World Federation on decisions relating to antennae radiation patterns, broadcast studio and transmitter locations, and housing for any personnel to be located in Ethiopia. Numerous technical problems have already been encountered by representatives of the two groups jointly studying location of the transmitting antennaes.

Programming

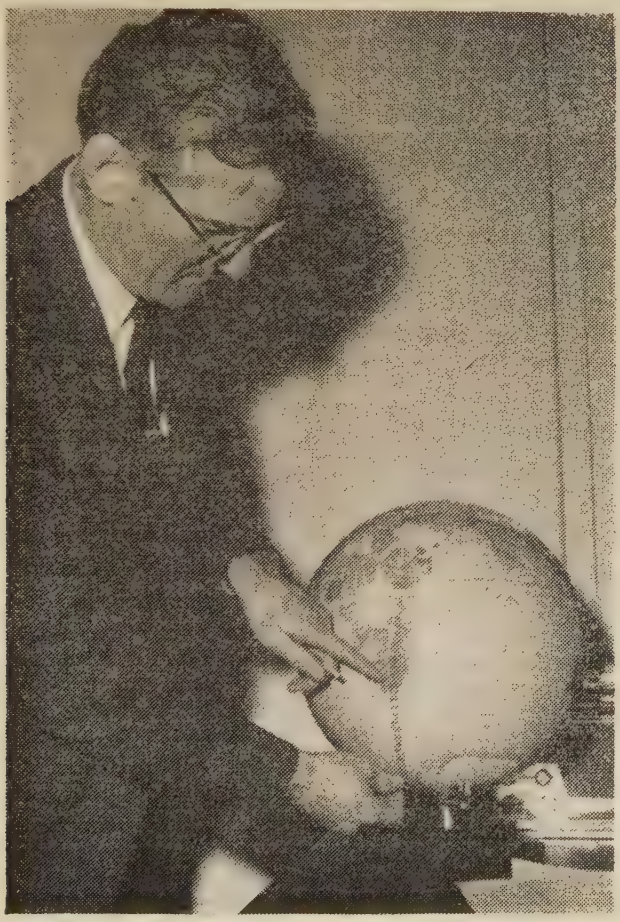
Lutheran and N.E.C.C. representatives have also been conferring to work out an optimum schedule whereby eventually programs could be broadcast in the twenty-five principal languages of the signal areas at the best listening time for each tongue. Quite possibly, the new station will begin programming in only a few major languages of Asia and Africa, and expand to others as staff and programming is developed. All the major languages of the Near East are listed for programming over the station.

It is presently planned that about 70 percent of the programming will be of a cultural, educational, and informational character, while the remaining thirty percent will be of a religious and spiritual nature. This larger percentage of programs will include materials on health, better farming, family living, music and music appreciation, language learning, interviews of personalities, panel and round-table discussions on various informational topics, some entertainment drama, and possibly news or news roundups. The religious programs will include devotional and worship services, evangelistic sermons, ethical talks, Bible studies, religious music programs, religious drama, discussions on ethical problems, interviews of religious personalities, and possibly a weekly religious news program.

Studio Broadcasting

To meet the demands daily broadcasts will place on the churches of the Near East, the Near East Christian Council Radio and Audio Visual Committee is planning to set up strategically-located recording studios in the Near East countries. Presently, studios are planned for centers where there are concentrations of Christians. Such

church centers for location of studios include Kuwait, Cairo, Beirut, and possibly Teheran and Khartoum, in addition to the N.E.C.C. programming that will be prepared at the station studios in Ethiopia. A training program for technicians, writers, and talent will be put into effect in order to provide sufficient personnel for the production of programs on a regular basis in each of these centers. Tape recorded programs will then be sent from each of these studios to



the "Voice of the Gospel" at Addis Ababa, Ethiopia. In addition, certain cultural and perhaps religious productions for the N.E.C.C. will be prepared at the station site for live broadcast.

It is hoped this plan of locating recording studios in key centers will gain the interest, involvement, and support of Christians all over the Near East. In this way, the widest possible circle of Christians may participate in preparing and executing programs. Thus, interest will be kindled on the part of the local churches to listen to and support the new station. In turn, these listeners will be those most interested in following up the programs in ways that will affect a closer tie on the part of the listener with the church in his vicinity.

The N.E.C.C. already has an operative studio in Beirut, where programs such as the series on the lives of great men and women of history, entitled "Fe Muwakhib Innur", are being produced each week under the direction of Dr. Nadim Makdisi. Worship programs are also being recorded in this studio for airing in behalf of the Protestant churches over the Lebanese radio station. This Beirut studio will be expanded and will become the N.E.C.C.'s principal recording center. Some of the electronic equipment for the rejuvenation of this studio has already been installed.

Basic plans are likewise being considered for an adequate promotion and followup program. Members of the Near East Christian Council's Radio and Audio Visual Committee feel keenly that an especially strong followup program must be developed to relate the listeners to the Church and Her Lord. It is hoped that many of the N.E.C.C. radio broadcasts can be so constructed that listeners will desire to learn more of the message and its source as they hear it on their receiver sets, and, subsequently, write for information. These listeners would then be related to the nearest or most appropriate pastor or counsellor. In this way, among others tentatively projected, listeners will be channelled into the life of the Church. Thus, the "Voice of the Gospel" will become a vital tool in the upbuilding of the Church of Christ in the Near Eastern and African countries.

In order that this vision shall ripen into full-grown reality, the Near East Christian Council shall need the fervent prayers, unstinting support, and fullest participation and cooperation of its member churches and of fellow-Christians around the world.

Cross And Crescent In INDIA

India is a nation possessing, even after partition, some 35 million Muslims. Although these are often lost in the sea of other non-Christian faiths, significant work is being carried on by several churches and missions. In the vanguard of this work is the staff of the Henry Martyn Institute of Islamic Studies, who are presently preparing a five-year plan of service for the evangelization of Muslim India.

Henry Martyn has been called "the first missionary to Muslims of modern times." In the dawn of the nineteenth century, he and a group of Anglican missionary-chaplains were at work in and around Calcutta. Eager as he was to preach the Gospel of our Lord, he entered into hearty discussion and argument with Islam in his area. He inaugurated "a new era of Christian evangelization of the Muslim," even while but a youth in his late twenties in India, and later, in Persia.

In the midst of this period of controversy and trial, Henry Martyn laid down a maxim that may still apply in our own day.

"I wish that a spirit of enquiry might be excited, but I lay not much stress upon clear arguments; the work of God is seldom wrought in that way. To preach the Gospel, with the Holy Ghost sent down from heaven, is a better way to win souls."

The supreme task of every Christian living in the lands of the Muslim East is to present Christ, the Friend of publicans and sinners, the Saviour who was crucified for us and rose again, the Way, the Truth and the Life. To accomplish this task, a long succession of Christians, foreign and national, following in the steps of Henry Martyn, have consecrated themselves.

The Institute has recently yielded itself as a locational school in order to become a "teaching force of personnel resident where appropriate or convenient." It has, in the words of its Director, the Rev. Emmanuel Sadiq, gone through "a period of travail for the birth of a new era of service, which is relevant to our modern situations." And with this is the hope that by relating itself more to the varied areas in which Islam is felt, through conferences, seminars and literature, the Living

Christ may draw all men unto Himself by the power of His indomitable love.

Islam in India dates back to the tenth century. Although as early as the seventh century, numerous raids were made by sea from the Arabian peninsula, it remained for the Turks, and later the Persians, Afghans and Moguls, to open the door into the center of India proper. The longest continuous reign was held by the Moguls through the middle of eighteenth century. For these eight centuries, the activities of Muslim rulers dominate the pages of Indian history. But the old forms of Indian life prevailed, and the present Muslim population is as Indian as the Hindus are.

But Islam took on variant, pecularly Indian, forms. Today Indian Islam is considered as "modernist." The names of Sayyid Ahmad Khan and Muhammad Iqbal however are known and marked well even in orthodox Muslim circles. The Ahmaddiya movement, stemming from Lahore, is now said to number over half a million adherents throughout the world. Literature has not been ignored. Currently in India, there are issued over 230 periodicals, in numerous different languages, with the common object, the defence and propogation of Islam. Truly, Indian Islam is not silent

And the work of the Henry Martyn Institute addresses itself to the proclamation of the Gospel of Love in the midst of all these counter-movements. Through lecture and seminar, it seeks to keep the area informed as to what the Muslim world thinks and feels. A recent institute in Hyderabad featured lectures by two professors of nearby Osmania University on the subjects, "The Purpose of the Prophet in Islam," and "The Concept of Religion in Islam." By giving opportunity for Christians to hear Muslims speak frankly of the meaning of their faith, the Institute seeks to strengthen and make meaningful the Christian witness.

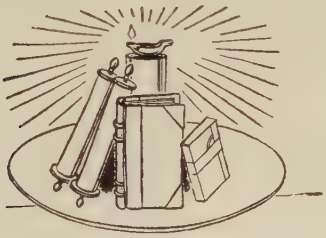
A good part of the function of the Institute is in the development of a Christian literature for the Muslim of the area. Through tracts, pamphlets on various aspects of the Christian faith, longer theological works, and correspondence courses on the Gospel, it is hoped to increase the output of literature aimed at the non-Christian. The languages of India are varied, and publication is usually done in English, Tamil, Telegu, Malayalee or Urdu. One of the more optimistic and creative plans calls for a translation of the chapter entitled "The Call to Interpretation," taken from Dr. Kenneth Cragg's *The Call of the Minaret*.

For nearly thirty years, the Institute has been represented by a publication, outlining the activities of the school and the hopes for the future. This journal, known as *The Bulletin*, appears quarterly and is a significant addition to the cause of the Christian witness, seeking to promote

among Christians a sympathetic interest in their Muslim neighbours.

Side by side with our presentation of the Gospel of our Lord goes the concern to seek to discover and fulfill. In such a way the Cross seeks out the Crescent in modern India, through those who follow in the train of Henry Martyn, first missionary to Islam, through those who follow in the footsteps of our Master.

(*The Bulletin* of the Henry Martyn Institute may be secured through the Editor of the *News Bulletin* of the Near East Christian Council, through the Rev. I.H. Douglas, 39 Sarojini Devi Road, Secunderabad —A.P., India, or through the Rev. A.E. Selwood, 42 Gore Road, New Milton, Hants., U. K.)



"Those who truly follow the Son of Man and join themselves by faith to His salvation must know what manner of discipleship it is for which they volunteer. We are unworthy of His patterns if we settle down in easy accomodation with those complacencies He shunned. We must love our nation but never with a love that fails its prior obligations to the Gospel. We must never abandon a critical relationship to all that in the pride of science, or the schemes of ideology, offers itself as the salvation of men.

"Nor may we lie down in comfort even in our own tradition. To be always confronting the world with the true dimensions of its life in Christ is to be never at home until men rest in Him."

—A. Kenneth Cragg.

WRITING EFFECTIVELY FOR CHRIST

Among the numerons summer conferences of the Near East this year was the writers' conference in Fairhaven, Alexandria, Egypt. The need for Christian writers still occupies a vital place in our total program, as new demands come from radio as well as literature...

In the interests of better communication of the Christian Message through improved methods of writing, the Near East Christian Council recently held a Christian Writers' Institute. The Workshop, sponsored by the Arabic Christian Literature Committee, was conducted at Fairhaven, Alexandria, Egypt, United Arab Republic, from June 13 to July 1.

Dr. Fred Rex, Executive Secretary of *Lit-Lit*, Literature and Literacy Commission of the National Council of Churches, was Director of the Conference. Mr. Habeeb Said and the Rev. Samuel Habeeb of the Arabic Christian Literature Committee formed the Planning Committee for the Conference and were in charge of arrangements during the sessions. Resource leadership came from Africa, Asia, and the United States, as well as from the Near East itself. Delegates came from twelve Near Eastern and African countries.

Each delegate enrolled for two of the three courses offered in the Workshop. The course in *Simple Writing* was led by Dr. Wesley Sadler from the literature centre at Kitwe, Northern Rhodesia, and the Rev. Menis Abd el Nur of Egypt. Mr. Victor Koilpillai of India and the Rev. Samuel Habeeb of Egypt acted as resource leaders for the Workshop class in *Magazine Production*. Dr. Dorothy Clark Wilson, auther of "The Brother" and religious drama suitable for production in the church chancel, and Miss Mary Massoud gave leadership for the third course in *Religious Drama Writing*. Each course included lecture and discussion periods in addition to sessions in which delegates actually practiced approaches to effective writing. Each delegate was also given daily assignments in writing to complete before the next class session, so that learning was accomplished through practice.

In addition, a special lecture period was conducted each afternoon on technical themes of writing, such as poetry, Arabic translation, bio-

graphical sketches, book reviews, sermons, and writing for the unchurched. Leaders for these sessions included Mr. Habib Said, Dr. Labib Mishriki, Ibrahim Matar, Dr. Khalil Khalil, and Dr. Fred Rex. There were also special informative sessions about the life and work of the churches in the Near East. Ample opportunity was given for individual delegates to arrange conferences with the resource leaders on problems in writing.

Though each delegate learned while working hard on daily assignments, there were opportunities for relaxation, parties, and a daily swim in the Mediterranean. Further variety and interest was furnished by the visits of numerous church leaders and guests.

One important outgrowth of the Institute in the interests of more effective written communication of the Gospel was the resolution made by the editors of the Christian magazines in attendance at the Conference. Stating their deep concern over the general quality of publication in the Near East, they recommended to the A.C.L.C. that it discuss at the next N.E.C.C. Triennial the desirability of making Christian magazines of the Near East more effective. Two suggestions were made: (1) that the N.E.C.C. sponsor one superior Christian magazine of a general nature for all readers, and (2) that the number of publications be reduced to two or three, each of which would serve a definite need, such as the Christian family, youth, and Christian Education.

REVIEWS AND NOTES ON CURRENT BOOKS

International Missionary Council Research Pamphlets, edited by E.W. Nielsen. Published by S.C.M. Press Ltd.

Some of the vital thinking of this period of national and religious tension has been recorded for us in the eight research pamphlets published to date of the I.M.C. Spencer Trimingham's *Christian Church and Islam in West Africa,* the third of the series, has laid down for us that significant confrontation of the Christian mission and Islam in an area where Islam is making tremendous advances.

The fifth of the series, Walter Freytag's *The Gospel and the Religions,* deals with many of the arguments set forward today on the subject of the living faiths of men, and then attempts to place over against these points of view the Biblical answer. A brief pamphlet of this sort cannot attempt to give the answers in a complete form. but it does create an attitude and atmosphere of thought that will lead to a sincere and honest appraisal of our mission. The co-existence of "living self-assured religions and the words: 'No one cometh unto the Father, but by me," is difficult to reconcile. The ultimate answer is not found in the casual d'sregard for, or rejection of truths of, any religion, but only in a re-assertion of the perfect power of Christ, and the truth of His Gospel, which brings all men-regardless of religious title-under His judgment. This pamphlet is a basic document for the thinking of men, underlined in the present by the study project, *The Word of God and the Living Faiths of Men.*

R. K. Orchard has written the seventh pamphlet of the series, *Out of Every Nation,* which acts as a signpost to the whole discussion of the internationalizing of missions, prompted by the Willingen meeting of the I.M.C. One of the resolutions of this 1952 meeting dealt with the possibility of the "formation of international, interracial and interdenominational teams" to work on the strategic frontiers of the world mission. Fundamental to any future working out of this scheme is the development within local congregations — and especially within our intensely parochial congregations of the Near East — of a new *ethos,* a new outlook with more intimate relationships, so that we can live and flourish and build as "units of a world-wide Christian community."

—drm.

The High Tower of Refuge, by Edgar H. S. Chandler. Odhams Press, 1959.

Dr. Chandler, who is Director, Refugee Service of the World Council of Churches, and President of the Standing Conference of Voluntary Agencies Working for Refugees, has written a most moving account of what is being done all over the world to solve what is probably the greatest problem of our time.

This book bears all the marks of Dr. Chandler's warm, engaging personality, and he is to be congratulated on a most gripping account of the grim refugee situation as it exists today, and about which there is much apathy and misunderstanding. I was privileged to come in close contact with the author in Austria during the Hungarian crisis, and was deeply impressed with his sympathetic understanding, and his love of people, shown in so many different ways during that tragic exodus.

When one contemplates the staggering figure of 40 million refugees in Europe and Asia today, one realizes how formidable the task is. The purpose of this book is not an attempt to make a scientific analysis of the refugee problem, nor to give an historical survey of the work of the World Council of Churches in relation to it. It is simply to tell the story from the point of view of the refugees themselves, and the author has more than succeeded in his object because the many poignant and moving stories which he has to tell from many parts of the world strike home as living experience, and grip the imagination. Whether he is telling the story of Laszlo and Anna, Hungarian refugees, and their children, crossing the border on a cold November night, their feet still burning from the 25-mile slow march; or of Anna and her four children who had undergone all the horrors of war from Czechoslovakia to Germany, and were able to emigrate just before the Refugee Relief Act expired at the end of 1956; or the dramatic and moving story of the resettlement of the 'Old Believers' in Brazil, one is always aware of the urgency of the problems involved, and the burning desire to find solutions.

One of the greatest problems is the movement of refugees to other countries, and there is an interesting chapter on Migration, with a clear description of the various organizations involved in this vast operation. A great deal of valuable information is contained in this book, which will be useful to those who find it difficult to understand the complexities of the various organizations, governmental and otherwise, working in the refugee field, and how they tie up together. The organizations concerned in international aid to refugees are listed in an appendix, and there are also number of excellent photographs.

Ruth M. Black
—Beirut

Explaining the Gospel to Muslims, by John Crossley. London: USCL, Lutterworth Press. 2s.

Within the past few years, the usual complaint, "Books are so expensive!" has been heard less and less. This is mainly due to the many excellent series of inexpensive "paperbacks" that have emerged — reprints of standard works and new editions of significant items aimed for wide distribution.

Recently the United Society for Christian Literature has begun a series of "Key Books", inexpensive in price and simple in language and content.

Explaining the Gospel to Muslims was written by John Crossley, who went to Nigeria in 1954 as a Christian missionary specially concerned with helping the Christian Church in its encounter with Muslims The book, in an objective loving manner, sets forth and attempts to answer some of the questions Muslims are asking about Christian faith and practice. Such questions as Has God a Son?, How Can Christ Bear Our Sins? and What is the Trinity? are all answered, albeit briefly, simply and helpfully.

In a second portion, various problems of daily living and the means at the disposal of the Christian to deal with them are discussed. The problem is stated in terms of actual happening, and then to this problem, the "Good News" is applied.

Illustrations and stories are generally drawn from either African or Indian Islam, and may be misinterpreted by the conservative of the Arabian peninsula. In the first portion, great use is made of allegory, following the use of our Lord's parables. However, sometimes, as in the case of the Story of Beauty and the Beast to illustrate the transforming power of the Love of God, one feels that the allegorical interpretation is pushed too far.

There are many merits in brevity. One of them is found in the size of the book! The aim for simplicity as well as brevity apparently governed much of the content of it, and one wishes that certain elements could have been expanded for further clarification. But one can't have everything! For those who would appreciate a handbook of simply stated, fundamental Biblical answers to Muslim questions on the Christian faith, this book will be invaluable, even at its inexpensive price.

Pastor on the Nile: A Memoir of Bishop L. H. Gwynne, with foreward by the Archbishop of Canterbury, by H. C. Jackson, London: S.P.C.K. 16/6.

"A glimpse of something far more worth while than our own petty concerns." This quotation from a former governor of the Blue Nile Province should be in the mind of the reader of this latest missionary biography. Of necessity this review concentrates on the missionary aspect of the "life" of Bishop Gwynne, though in the interlude of the first World War, the missionary was never hidden in the uniform of the Deputy Chaplain General.

Nor for that matter was the Sudan forgotten in the throes of war. After having served the Sudan for nearly forty years, Bishop Gwynne took the chair at the close of a meeting in Omdurman, and told the audience that though his tongue was "English", they knew his heart was "Sudani." If it be

true that, standing in Cranmer's pulpit in St. Mary's, Oxford, Gwynne remarked that "in the Sudan where I come from they have no use for 'values'," the Sudan would have replied that the preacher had shown a meaning to "value" understood and "read of all men."

For those who came into the orbit of the Bishop's influence and friendship in the early twenties, it was difficult to realize that already there was a quarter of a century of missionary service to his credit and others' inspiration. This means that the early chapters should be absorbed if only that subsequent generations of missionaries should know that the age of Livingstone lasted to the end of the nineteenth century.

This book has been rightly published in the year of Africa's destiny. If it had been twice as long, not all would have been said. The Sudan has rightly pride of place, and the Bishop would rejoice at the names of so many of his fellow-workers, to say nothing of those who tended him when he was "a son of ninety years."

He would be glad too of the continual stress laid by the author on his consciousnees of the Unseen, the guidance he sought and found, the disappointments he learned to overcome, the humour pervading his conversation, the ability with which he turned himself and others to thoughts of spiritual things — even the d i s a g r e e m e n t s, though these were often coupled with a readiness to consider and, at times, accept the other person's point of view. It must always be a sign of Christian greatness to accept advice. Gwynne had it, as other graces. There was never need to emphasize ceremony; he had enough natural dignity to do without display.

There are quotations from his letters that Christian leaders might ponder thoughtfully in the councils of the Church. "Returning home after nearly fifty years abroad, I often miss the friendship and fellowship of other churches." Of another he wrote: "He made it easy for these Africans to believe in the living God, the Great Father." This could be predicated of Gwynne himself. Grace was always sufficient because faith was not misplaced.

—E. F.F. Bishop
Redhill, Surrey

Last Page Jottings

Year of Jubilee

The Golden Jubilee of the Edinburgh Missionary Conference of 1910 is being celebrated this summer with special Services of Thanksgiving all over the world. You have probably read of many of these services in your own church magazines. "Edinburgh 1910" marked the beginning of real and constructive action in a number of directions. The formation of the Near East Christian Council can be directly traced to this epic-making gathering.

But worldwide missionary strategy was not the only result. "Edinburgh" proclaimed as the aim of all missionary work the idea "to plant in each non-Christian nation an undivided Church of Christ." But, in these fifty years, have we really come closer to this aim? Even in the Near East, where we often feel so intimately connected with places where our Lord lived His earthly life, and where the early Apostles preached...

We realize, but perhaps we overemphasize, some of the points of theological and ecclesiastical difference. Yet, by the grace of God, we *can* come to a point where these matters are understood, and, in obedience to our Lord, carry the Gospel to the whole world, in true and triumphant Christian unity.

May this Jubilee Year be also a year of prayerful petition and intercession that our divisions and divisiveness may cease, that He may draw all men and women into the blessing and joy of full fellowship in His Church.

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Deo gratias

The support that many of you have given to the *News Bulletin* in your contributions and thoughts has been an occasion for thanks to God. We feel that there is a definite place in the economy of God for this magazine, and we thank you as well for your support in the future.

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But Please Write...

The things you are doing, or the thoughts you are thinking, are valuable in our sight. Please write them down and send them to us, either in letter form or in article. If you have pictures or illustrations of some of your activities, we would especially welcome them. It's not merely extra publicity, but rather the joy of sharing in the common task of communicating the glorious Gospel...

Pax and God guide..

Correspondents and Committees

Advance Program	The Rev. Farid Audeh P.O. Box 235, Beirut, Lebanon
Education	Miss Martha Roy 198, Sh. Ramses, Cairo, Egypt
Evangelism	The Rev. Erik Stidsen Crater, Aden, South Arabia
Home and Family Life	Mrs. Matilda Greiss 215, Sh. Ramses, Cairo, Egypt
Medical	Dr. Peter Manoogian CMC Hospital, Beirut, Lebanon
Government Relations	The Rev. W. S. Woolworth Jr. P.O. Box 142, Istanbul, Turkey
Radio and Audiovisual	The Rev. Harold Fisher P.O. Box 235, Beirut, Lebanon
Refugee Relief	Mr. Porter Young YMCA, Beirut, Lebanon
Religious Education	Mr. William Haddad P.O. Box 235, Beirut, Lebanon
Rural Work	The Rev. Samuel Habib Literacy House, Minia, Egypt
Scholarship	Dr. Ewing Bailey Box 193, Asmara, Eritrea
Spiritual Life	The Rev. Tanios Zakhary P.O. Box 1422, Cairo, Egypt
Study Program	The Most Rev. Campbell MacInnes P.O. Box 18, Jerusalem, Jordan
Theological Education	Dr. Butrus 'Abd-al-Malik American University, Cairo, Egypt
Work for the Blind	Miss S. M. C. Gaster C.M.S. Mission, Isfahan, Iran
Youth Work	The Rev. Ayyad Zakhary P.O. Box 1422, Cairo, Egypt

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Acting Executive Secretary — Mr. William N. Haddad
P.O. Box 235, Beirut, Lebanon

Acting Associate Secretary — Dr. Farid Mangarious
Evangelical Church, Luxor, Egypt

Literature Secretary — Mr. Habib Said
36, Gala Street Cairo, Egypt

Refugee Relief Secretary — Mr. A. Willard Jones
P.O. Box 195, Jerusalem, Jordan

Study Program Director — The Rev. Canon A. K. Cragg
St. Augustine's College, Canterbury, England

* * * *

The Near East Christian Council is made up of four regional councils: the Church Council of Iran; the Egypt Inter Mission Council; the North Sudan Christian Council, and the United Christian Council of South-west Asia (for Syria, Lebanon and Jordan). In these regions and in other countries, church bodies and missionary societies are also members of the Council.

The Near East Christian Council is an organization that seeks to make effective cooperation and witness of the churches in an area extending from Morocco and Algeria to Iran and Arabia, from Turkey to the Sudan and Ethiopia.